## Death the Leveller

During the course of a dialogue, Shri Maharaj was explaining why 'death' has such a traumatic terror for the average human being whereas to him it would be an experience to look forward to as it would mean the release of the limitation which the existence of the body naturally imposes on consciousness. Once the body 'dies', consciousness is released and merges with the universal consciousness like a drop of sea water merges with the ocean.

Shri Maharaj sensed that a visitor had a question on this point, and pointed to a corner and said: "you look like you want to ask a question." The visitor was a bit startled because perhaps he had not got down to framing a suitable question for his doubt. Anyway he proceeded to speak and the question was: "Shri Maharaj has said that what actually happens, or rather, ~~that~~ the only thing that happens is that the breath, the life force, leaves the body and mingles with the air outside, the consciousness ~~merges~~ also leaves the body and merges with the universal consciousness; ~~the~~ and the dead body ~~dies~~ is ~~indegestible~~ destroyed one way or another. Nothing remains of that particular form which ~~was~~ got created and in due course got destroyed. If this process applies both to the ignorant and to the dnyaani, where is the need to be a dnyaani?"

"When you talk about an ignorant person and the a dnyaani, and the need for an ignorant person to become a dnyaani, do you not assume that there is an independent and autonomous individual who is capable of exercising personal volition according to his choice and decision — one an ignorant individual and the other a dnyaani? According to the process of ~~manifestation~~ whereby the phenomenal universe comes into manifestation, is there a provision for such independent individuals?

"What is the basic conceptual framework without which the manifestation of phenomena would not be feasible? If there were not an imagined element like 'SPACE' could an object have been apparent without the three measurements constituting volume? And, without another concept - 'TIME' - could the appearance of an object have been perceived, i.e. without a duration in which the object could be cognised? So then, if the framework which we call 'space-time' is itself conceptual, could the objects apparent in space-time - which all human beings are - be anything other than conceptual, imaginary phantoms?

"Therefore, understand firmly, once and for all, that no conceptual object, although mistaken as a separate entity, could possibly have any kind of independent existence or personal volition. No one is born, no one dies. What is born is only a concept. There is no entity to be bound, and no entity to be freed!"